[Class A Families]

will take the girl to his family gatherings and that he will be invited to hers, so that their lives continue to be within the family, though now within two families. There are so few public places of entertainment in Salvador, other than the movies, that the couple is seldom alone. Dating nearly always takes place in family circles, so there is little need for a formal chaperone. Courtship continues until the boy has finished school (if it began that early, as it sometimes does), or is settled in business, at which time an engagement may be announced. Once the couple are engaged (noivos), they are allowed greater freedom; this does not, however, amount to much, as their social activities continue to be confined within the family. If for some reason the boy or the girl goes away for a time, the one left at home is invited to all family parties just as though both were there. The engagement period does not last very long--not as long as the gostando period, which may extend for two years--for once engaged, a couple is considered to be serious about marriage, which then takes place as soon as possible.

The wedding, always in Salvador, is both a religious and a civil ceremony. The former is a formal, fashionable church ceremony followed by a reception and luncheon, before the bride and groom leave for their honeymoon. The civil wedding takes place in the bride's home shortly before the religious ceremony. Only the godparents and closest relatives attend this ceremony. After marriage the couple usually set up their own home, but if this is not possible they may live with one of their in-laws. This, however, is undesirable, and often the wedding is postponed until the couple can have their own home. The parents on both sides help toward this end as much as they can by getting the young man settled in a suitable position. Family connections are extremely important throughout Class A in placing young people in business or a profession.

As a rule a child is born to the young couple by the end of the first year of marriage, and the compadres (godparents) are chosen from close members of the two families, at least for the first child. Succeeding children may have close friends of the father as godparents. Children are named after family members of preceding generations or--as has happened in some cases--after a much-loved slave. The old pattern was for the couple to continue having children regularly as long as the wife was able to, but the trend is now for each generation

Ricardo Teixeira	2nd weeding of cane field	13 1/2	braças*	at Cr$	3,50	Cr$ 47,25
Julio Bispo	digging drainage ditch	30	meters	at	1,50	45,00
Paulo Manoel	carrying seed	12	trips	at	0,80	9,60
José Santo	cutting seed	5	loads	at	0,80	4,00
S. Santo	cutting out cattle	1	day	at	15,00	15,00
Malaquias Ario	trip to neighboring plantation	1	trip	at	10,00	10,00
Mario Adriano	3rd weeding of cane field	249	braças	at	3,70	921,30
F. Cramosa	planting	3 1/2	braças	at	2,20	7,70
Cecilio Argolo	replanting	65	braças	at	1,50	97,50
Paulo Manoel	carpentering	3	days	at	23,00	69,00
Sancho Santiago	repairing estiva	1	day	at	12,00	12,00
Paulo Souza	1st weeding of cane field	35	braças	at	3,20	112,00
Agostinho Batista	catching escaped cattle	2		at	10,00	20,00
Mario Serra	repairing fences	250	braças	at	0,15	37,50
Maria das Dores	gathering cane leaves for animal fodder	4	cartloads	at	2,00	8,00
Francisco Julião	loading railway wagon with sugar cane	1/2	day	at	7,50	7,50
Pedro Julio	cutting bamboo	12	mãos†	at	5,00	60,00
Francisco Brito	conducting load of wood	1	load	at	15,00	15,00
Crispim Argolo	repairing barracks	2 1/2	days	at	12,00	30,00
Domingos Moura	gardening	12	days	at	10,00	120,00
Osorio Ancieto	burying a burro	1	day	at	12,00	12,00
Pedro Julio	carrying water	1	day	at	10,00	10,00

*The braça equals 6 feet and is the measurement always used locally in the cane fields.
†Mão is a bundle of fifty and is used locally in speaking of fence posts and ears of corn.

[Roll]

249*
555
1965

VILA RECÔNCAVO

[Class C Families]

165 [217] The civil register for the community of Vila Recôncavo listed 111 deaths for 1950, fifty-one male and sixty female. The age breakdown was as follows:

TABLE 9
NUMBER OF DEATHS BY AGE GROUPS, 1950

under 1 year	36
1- 4	20
5- 9	1
10-14	4
15-19	4
20-29	10
30-39	10
40-49	6
50-59	9
60-69	4
70-79	3
80-89	1
90-99	2
over 99	1
	111

165 164 It is apparent that the first five years are those in which the death rate is highest. According to the local doctor's records, the most frequent causes of these deaths are diarrhea and enteritis (seven deaths), whooping cough (seven deaths), chronic nephritis (five deaths), and acute bronchitis (four deaths). The mal de sete dias (literally, "illness of seven days," an umbilical infection in newly born infants) was the cause of only two deaths, and only one natural abortion was registered, as well as one stillbirth. According to the same doctor, many more adults die of heart trouble and kidney ailments than of anything else.

• 553 [214] 551 553 The most popular method of naming children is by choosing from an almanac a name which strikes the fancy of the parents. In Brazil many commercial concerns publish yearly almanacs which are widely distributed. In addition to giving national holidays, saints' days, and various other kinds of calendars, they include lists of names, often of saints. While in the upper classes children are named after their parents and grandparents, lower-class families give their offspring all sorts of exotic names chosen from the almanacs, such as Estanislaus, Enoch, or Ignace. Sometimes the name is cho-

[Class C Families]

sen because it is the name of the saint on whose day the child is born. There is also a good sprinkling of the more common names such as Antonio, João, Lourdes, and Maria. But if a child develops any peculiar characteristics, either physical or personal, he or she will be called by some descriptive term based on the peculiarity. Most people have nicknames such as Patão (Big Duck), Barco Velho (Old Boat), Cuspe Grosso (Thick Spit) or Gatinho (Little Cat), and in time their own proper name is forgotten almost entirely and used only for formal occasions such as signing records. The diminutive form of the given name is also popular, and is applied even to upper-class people, for example, Dr. Zeca (diminutive for Dr. José). In some cases a man is even known by his mother's or wife's name, for example, José de Ingracia.

In choosing godparents, there is great freedom. If possible, at least one of the godparents will be a member of the upper class, a patron who will help the child if necessary, especially if the godson when he grows up wants to go to school in the city or enter the army or navy. The other godparent may be a member of the child's family, or in some cases the midwife. In many cases the wife chooses the female godparent, especially if she suspects that her husband is paying too much attention to some other woman. In such a case she asks that woman to become the godmother; the latter can hardly refuse, as it is always considered a compliment. By becoming the godmother the woman is put effectively out of reach of the husband, as there can be no sexual relations between parents and godparents. This is a common device of women who have an unmarried sister living in the home, and it usually calls a halt to any amorous intentions on the part of either the husband or the sister. There have been cases, however, where this rule was broken. Usually the couple who break this taboo are highly censured by the rest of the community, for the wife, if she finds out, tells her friends about it. In one case which occurred in Vila Recôncavo during the author's stay, the woman was so ashamed and frightened by the sin she had committed that she killed herself by drinking rat poison.

In the rural area, while the man is usually acknowledged to be the dominant person in the family, it is the woman who dictates most of the daily actions. The children are with her most of the time, helping in the house and working with her in the garden, both girls and boys. When schools opened recently on several of the plantations, it was the mothers, not